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THE HOLY FACE.

A History of the Devotion in the Sixteenth Century.

[Translated from the *Annals of Tours*, France, by Rev. Edm. Didier. Read at Mount Carmel, Baltimore, April 28.]

The fifteenth century, which we have just terminated, has shown us from its start the Church almost decapitated—to heresies had succeeded schisms, which no longer snatched away from the Christian society a few members led astray, a small fraction of the Catholic family, but whole people and flourishing Christian centres. After having had the sorrow to see in the eleventh century the feeble bonds which, since the efforts of Photius, united still the East to the See of Rome break asunder completely, the West has had its troubles in the fourteenth and fifteenth centuries. The heresies of the past ages took, so to speak, their source in an excess of faith; those of the sixteenth century have their roots in unbelief and sow the first seeds of that spirit of independence and revolt which unfortunately will not be slow in bearing fruit. Yet, in proportion as the Church loses her jurisdiction, she increases her strength in tightening the bonds of her unity, or rather she repairs her losses with advantage; nor does she retire from the countries which reject her, except to carry elsewhere the treasures of her fecundity. The separated sects languish and are dried up, deprived of that nourish-

ing sap whose channels they have broken; they can no longer distribute the life which they have not for themselves. The Church alone is always fruitful, always a mother. Whilst the north of Europe is detached from its unity, roads hitherto unknown open to her a passage, even to the remotest lands of Asia.

We have anticipated, on purpose, the succession of events so as to bind together issues which are drawn towards one another by their resemblance, and to make visible at the beginning of the sixteenth century the fruitful vitality of the devotion of the Holy Face. This devotion, indeed, which we have studied hitherto so minutely, has it not been attached in a singular manner to all the changes of fortune, to all the combats of the Church? Have we not seen the Pope hide with greatest care the veil of Veronica at the approach of persecutions? Let us recall to mind the Pantheon, the Castle of St. Angelo, etc., etc., and we will understand the strict union which attaches the devotion of the Holy Face to the persecutions of the Church.

Let this Church, our Mother, be preserved and come forth triumphant from the most terrible encounters—every Christian and every Catholic understands it, expects it. Has she not the Divine promises, "I will be with thee until the end of the world, and the gates of hell shall not prevail against thee?" But the like guarantees have not been given to the devotion which we are

considering; and to see it spread, casting everywhere new roots, while so many other valuable accessory enterprises are in danger, this fact alone, in our opinion, can establish, if not a miracle, something at least altogether extraordinary, being explained only by that other saying of our holy books, "The finger of God is here."

We enter the sixteenth century just at the epoch of the grand jubilee granted by Alexander VI. To recount here the splendid manifestations of a people become more and more enthusiastic for the Holy Face would be monotonous. Yet it would not be just, at the risk of appearing too long, not to specify the admirable attention which was shown for the devotion to the Holy Face by the Pontiffs who succeeded one another on the chair of St. Peter during this boisterous age.

If we consider Alexander VI., most of whose Pontifical acts show a zeal enlightened and persevering for the interests of the Church, we behold him in the year 1501 come himself, before the closing of the holy gate of the jubilee, surrounded by all the members of the Sacred College and the clergy of St. Peter's, and pray before the Holy Face and supplicate the Divine Master by the intervention of His sorrowful condition to give to the Church days of peace and happiness.

Moreover, we know from trustworthy documents that no ceremony, never mind of how little importance it may have seemed, took place without the renowned relic of

the Vatican being exposed to the veneration of the faithful.

Julius II., in 1506, on Easter Sunday, came himself and gave the benediction of the sacred image to the faithful at the end of the Pontifical Mass.

The grand Pontiff, Leo X., with his bright intelligence and his indefatigable activity, seemed sent by Divine Providence in 1513 to bring peace and happiness to Rome, which, under his government, marched at the head of European progress. This illustrious Pontiff was not long in understanding the ardent thirst which the pious faithful experienced of venerating often the disfigured features of the Man-God impressed upon the celebrated veil of Veronica; thus also, he never missed an opportunity of contenting the ardor of this generous piety. We read that he came himself on the feasts of Easter and the Ascension to show the holy relic to the people after the Solemn Mass.

In 1518 the same Pope, after having granted to some strangers in Rome the remarkable favor of contemplating the Holy Face near at hand, sent a letter to the members of the Chapter of St. Peter's, begging them to show the Veronica to the minister general of the Minims of Strict Observance. Here is the letter:

"Leo X., Pope. To our dear sons, the canons of the Basilica of the Prince of the Apostles at Rome, health and apostolic benediction.

We send you our very dear son, the minister general of the Minims of Strict Observance, who desires to satisfy his tender piety towards the most Holy Face of our Saviour; that is the reason why we order you in virtue of holy obedience to show him the veil of Veronica, at the moment when he will come and solicit of you this favor. This manifestation must take place after having been careful to shut the doors of the basilica, as is the custom when a similar privilege is granted."

That which took place at Rome, in honor of the Holy Face, was not overlooked in France—that France, the first cause in the fifteenth century, of the great schism which had expiated this crime by unheard of humiliations. But in spite of all, God had His eyes open upon our country, this eldest daughter of the Church. He willed not that she should perish, and He seemed to leave her this admirable devotion to the Holy Face as a safeguard and

protection. Lucon Blanche, of Castile, caused to be constructed an oratory of the Holy Face in the Church of the Abbey of St. Denis. In 1509 three churches and a confraternity existed at Lyons under the title of the Holy Face. Too much devotion towards the Holy Image on the part of the French nation was, perhaps, the cause which preserved its faith in the midst of the dangers through which it has passed.

About this time, at Lucca, in Tuscany, a confraternity of the Holy Face was established. It had its rulers and a large organization, which formed a corporation both religious and civil, having for object to favor by all means possible the devotion to the Holy Face. The reunions were held at the Cathedral the third Sunday of the month. They were announced in advance by special messengers, who called at the houses in the parishes. The meeting closed with a solemn procession in the vicinity of the church.

—*Catholic Times.*

DESTROYS BODILY VITALITY.

Alcohol is so insidious and so deadly in its nature that there is no other article or material in nature that is so well calculated to produce disease and consequent crime and misery. Its acrid, poisonous nature is also attested by the most eminent scientists as the most virulent poison. One-half an ounce of pure alcohol taken into the system will paralyze the nerve centers and kill just as surely and as quickly as a stroke of lightning, and the same poison, when taken in the form of whiskey, beer, wine, brandy or other alcoholic beverage is so antagonistic to the vitality of the system that its effects cannot be entirely eliminated even by total abstinence, but will remain in the system, more or less, making it less able to resist attacks of rheumatism, diphtheria, pneumonia or other dangerous diseases.—*Demorest's Magazine.*

OUR HOLIDAYS OF OBLIGATION.

There was no uniformity in the festivals of obligation in this land until recently, as far as we recollect about ten years ago, when the following festivals were made obligatory everywhere throughout the United States: New Year's Day, January 1st, the Circumcision; Ascension Thursday, the Ascension; August 15th, the Assumption of the Blessed Virgin; November 1st, All Saints; December 8th, the Immaculate Conception of the Blessed Virgin; and Christmas. These are now festivals of obligation all over this country.—*Kansas City Catholic.*

CHRISTIAN FRATERNITY.

Very Rev. J. C. Byrne Writes
Interestingly on the Subject.

Nature Demands that Christians Forsake
Their Prejudices and Antipathies—
Wrongs Inflicted in the Name of
Religion Perpetrated Through
Misguided Zeal.

"A Plea for Christian Fraternity," is the title of an article in the *Independent*, by the Very Rev. James C. Byrne, President of St. Thomas College, St. Paul, Minn. This is what Father Byrne writes:

Nature and grace demand that Christians of all denominations forsake their prejudices and antipathies and come together in closer bonds of sympathy and love. Nature speaks to us in the workings of time, which softens the hardest of sayings and mitigates the most grievous wrongs. It appeals to us in children, who feel far less the bitterness of their sires; in grandchildren, who do not feel it at all. There is, by the way, a certain literal meaning in the divine saying, "Except a man be born anew he cannot see the Kingdom of God." Again, nature appeals to us in the ever-widening horizon of our thoughts. The more we know of the present, the deeper our forecast into the future, the less we are concerned with the past and its wretched legacy of ill-will. Above all, nature appeals to us in our reason by showing the utter groundlessness of harboring resentment.

Let us suppose that all the wrongs, which in years gone by were inflicted in the name or with the name of religion, were perpetrated without political intrigue, without popular misconception, without the blindness of passion or the motive of selfishness (which they were not), but that they were done from pure, albeit, misguided zeal of one denomination to uproot and exterminate another; still, there is no just reason for antipathy between the descendants of the rival factions. If with time the veil that was on men's hearts has been removed, surely the effects of that malefic covering should be dissipated. The Apostles who, at one stage of their career, asked the Master to send down fire from heaven on unbelievers, having finally learned of whose spirit they were, became all things to all men. But with much more reason should we soften our resentment when we consider that our fore-

fathers were often the dupes or the victims of political intrigue; that they, too, had their passions to subserve; that they had their pride to gratify. There are many, very many things on the pages of history which Catholics regret; there are many things which, in their own day and circumstances, had a fighting chance for defense, but which now, amid other surroundings, would be entirely indefensible. The denomination which regrets nothing of the past either must consider that its members were more superhuman than the Apostles, who had much to regret, or it took such a small part in the great theater of the world that it was never tested by the ordeals of power and prosperity. These have ever been too much for men, as they were too great a trial for angels. Let us grant that great wrongs have been done, but let us leave their retribution to the law divine. The vendetta in one form or another, at one time almost universal, is now practiced by a few half-barbarous tribes; the vendetta in religion, likewise, must give way to the peaceful reign of the law of the Gospel.

But it is not the real or imaginary wrongs of our ancestors alone that religious rancor would have us requite in our brethren to-day, but the real or imaginary wrongs also of everybody's else ancestors. English, Irish, French, German, Spanish, every history according to its interpretation, furnishes fuel for the fires of Catholic, or non-Catholic, antipathy. Yet, is it not folly for Americans, who are generally less impulsive than other peoples, who could fight bravely for a principle and, when that principle was vindicated, clasp hands across the bloody chasm, is it not folly for Americans, I say, to take up fratricidal strifes or other notions and make them a source of disunion and a cause of contention? We may certainly feel righteous indignation at wanton insult; we are justified in feeling keenly a profanation of that which we hold most sacred, even when the insult and the profanation happened long ago. But if the rein must be given to passion, so as to accentuate a principle, let passion seek the right victim. As a sympathizer with downtrodden Ireland I may hate Cromwell; but how can I hate the author of the "Christian Year"? As a sympathizer with the exiled Huguenots I may hate Louis XIV.; but how can I fail to admire the

founder of the Society of St. Vincent de Paul?

The men of a few centuries ago were in some respects semi-barbarous, tinctured with the Christian faith; which do we wish to honor, their barbarism or their Christianity? Or let us say that they were men, victims of ignorance, often, always subject to passion, who nevertheless were the channels of religion to us; which we do desire to emulate, their human frailty or their divine faith? Or they were martyrs; with a prayer on their lips for their persecutors they gave up their lives for their sacred conviction; shall we do them honor by hating the descendants of those for whom they prayed? If Christians would extend to Christians one-half the love they lavish on idolaters they would be much more Christlike. If a Chinaman asks for bread, we give him bread; if a Christian asks for bread, why do we give him a stone? But not only the wrongs of religion of all times and places move us, but we feel called upon to vindicate the fancied wrongs of silence, of art and of liberty, as if these were not the over petted and spoiled children of Christians in general.

Let us grant that some Catholics persecuted Galileo, that some Protestants persecuted Kepler, that the knowledge of the solar system was delayed a few months until the bearings of the question were cleared up, what is this to the long delays for recognition which one school of science or of art has caused another? What is this to the restless war waged between philosophers, scientists and artists? What new discovery even down to our own times has received immediate and universal recognition? Again the deepest science is reverential, the highest art is chaste, and true liberty is law. By clinging overmuch to these ideals, at times Christians may have indiscreetly raised their hands against a lower representation of them; but it will always be a question whether they are to be censured therefore or not.

That unanimity which nature so forcibly suggests, grace, through the indwelling of the Holy Spirit demands. God's Holy Spirit dwells in hearts which pour forth their burnings on the Protestant hymn or thrill with emotion before the mysteries of the Catholic altar. Such hearts will ever tend to beat in unison whatever clashing churchmen may say or do.

When divisions come they are the

ones who really suffer, and they will be the first to welcome the healing of the wounds by reunion. The history of Christianity is the history of great divisions caused by turbulent men, sometimes in the right, more frequently in the wrong, and of reunions worked out almost without the external aid of men through the cementing influence of the Holy Spirit. May the same Holy Spirit who makes us yearn to be united and at peace point out the way and give us courage to enter upon it.

THE PILGRIMAGE.

Especial efforts were made this year to have the Annual Pilgrimage to the Shrine of our Lady at Notre Dame a grand affair, on account of this being the Golden Jubilee year of the University. A handsome badge had been prepared, graced with a good portrait of Notre Dame's President. It was in blue and Gold, the University colors. Two trains of eleven cars each carried the 1200 or more pilgrims. On the arrival of the trains the procession was formed, and the servants of Mary, on her Assumption day, chanted her praises and recited her Rosary as they wended their way to the Grotto. After the usual exercises there, Solemn High Mass was chanted by Father Buchsenmann, assisted by Fathers O'Rourke, Mulcahy, and Connors, C. S. C. Our surprised choir added to the solemnity. The sermon was a beautiful poem. It was delivered by Fr. Cavanaugh, C. S. C. At the close of the exercises Very Rev. Fr. Corby, C. S. C., in accepting the Offering of the Pilgrims made an eloquent address. Dinner on the lawn, sight seeing, religious services in the church, the procession around the lake, occupied the remainder of the day. The Pilgrims departed at 6 p. m. highly pleased with the Pilgrimage of '95.

The great kindness, and generous hospitality shown the Pilgrims by the good Fathers and Brothers will never be forgotten.

Fathers O'Brien, Buchsenmann, Joos, Mulcahy, O'Rourke, McGlaughlin, Cullinane, and Lochcibler accompanied the Pilgrims, who were made up of the congregations of Kalamazoo, Paw Paw, and Dowagiac. Notre Dame is always grand, but if one day more than another should be selected for a visit, it is that of the Glorious Feast of the Assumption of our Blessed Lady.—*The Augustinian.*

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ST. IGNATIUS COLLEGE.

The Philhistorian Debating Society, one of the many societies connected with this great Educational Institution, held a meeting for the election of officers for the ensuing term, the following being elected: Rev. Fr. Coltelli, S. J., Director, John Mulrenin, President, George Cleary, Secretary, T. Brenn, Librarian, M. Lennon, Treasurer, and R. Tobin, Censor.

Rev. Fr. Tardella, S. J. is now in charge of the St. John Berchman's Sanctuary Society.

ST. DOMINIC'S PARISH.

The Young Men's Society of the Holy Name will give an entertainment at St. Dominic's Hall on the evening of Sept. 3d.

A Fair commencing on Tuesday, Sept. 24th., and lasting five days, for the liquidation of the church debt of St. Dominic's Church, will be held in St. Dominic's Hall, Pine Street, near Steiner.

The Sermon on Rosary Sunday, Oct. 6th., will be preached by Rev. Fr. O'Neill, O. P., editor of the Rosary Magazine, New York. During his stay on the Coast he will lecture on Catholic literature in many of the churches.

THE CATHOLIC TIDINGS.

The *Catholic Tidings* is the name of a new Catholic paper published in Los Angeles. Southern California should have a good religious weekly paper and we think that the *Tidings* will fill the want. The price is only one dollar per year.

**DEVOTION TO THE SACRED HEART
 IN THE ARCTIC.**

[Written for the Catholic Church Bulletin by Rev. Fr. Barnum, S. J., Alaskan Missionary.]

Upon the banks of the Yukon, that great river of our Northern Empire of Alaska, stands the little Mission Station of the Jesuit Fathers, which is known as Holy Cross.

Here are collected a number of children from nearly every little native village along the river. These young pupils have been most carefully instructed in Christian Doctrine, and love and practice our Holy Religion with great fervor.

During the month of June a number of slates were hung around the room used by the boys. On each slate was scratched the usual list of good works, and a separate column was marked for each boy. During the day the boys would go to these slates and each one would mark down in his column the special good work which he selected. In the evening the Father in charge would collect the total for the day and on each Sunday the total for the week was read out before Benediction. In the Sisters house the same order was observed for the girls. One of the Fathers who was making a visit to Holy Cross, wishing to be convinced whether the children fully comprehended what they were doing, inquired of one of the boys, and asked some explanation of the term: "Acts of self denial." The little fellow answered: "Father, it is like when another has the axe and I want it and I do not ask for it." It may be added in explanation that the boys are much given to making bows, arrows, darts, etc., and that there are two or three axes specially set aside for their use, and that during play time these axes are always in great demand.

The results of the entire month of June among these poor little ones in the dreary Northland would delight those who are devoted to the Sacred Heart of Our Lord.

The great territory of Alaska is about the last of the vast regions of the world in which, till now, Our Holy Faith has not been preached; and surely it ought to be a source of joy to every true Catholic heart to know that, little by little, there is growing up a small band of members of the Church of Christ amid the remote and cheerless regions of the Arctic.

All who feel an interest in the progress of the Faith should remember in their prayers this distant, struggling Missions.

PARENTAL RESPONSIBILITY.

Responsibility is an awful word. If we were not responsible creatures there would be no terror in shirking our duties. Indeed without responsibility duty would be a meaningless word. If we had to give no account of our actions, our thoughts and our words, life might be as easy and as comfortable to us as it is to the brutes. They have no care nor thought for their young. Nature has provided them with instincts to guide them in the bringing forth of their young and in their nature up to a certain limited period. But with man it is otherwise. Rational and moral he is responsible, held to a rational and moral account for the welfare of his offspring, whose education for many years is under the charge of the parent. Man is in duty bound to educate his offspring and he will be answerable, fearfully answerable to God for the manner in which he fulfills that heavy debt.

To the Catholic parent this item of duty is clear and plain. He perfectly understands the one thing necessary. His child's eternal salvation weighs before all other considerations in the matter of education. That eternal salvation is seriously jeopardized by permitting his child to receive anything but a Catholic education, and he who imperils his offspring's salvation out of worldly or other trivial considerations will imperil his own in the same proportion. To trifle with the chances of salvation is to reject grace. Hence the Catholic parent's duty is too plain not to be seen with closed eyes. A Catholic education for a Catholic child is a peremptory duty.—*Church Progress.*

As a work or movement of prayer, our Apostleship has the duty of encouraging every form of Catholic piety that can increase the spirit of prayer. Pilgrimages to favorite shrines do much to advance this spirit, and hence the official organ of our League, the *Messenger*, never fails to keep before its readers the popularity of the old world shrines and the devotion of the pilgrims visiting them.

An entertainment for the benefit of St. Bridget's Parish will be given in the National Guard hall on Ellis St., near Polk, Sept. 11th and 12th.

A Lyceum was organized in this Parish August 18th. Thos. H. Fallon was elected Chairman of the Board of Trustees.

CATHOLIC LADIES' AID SOCIETY.

C. L. A. S. No. 24, San Raphael, will give a Garden Party for the benefit of St. Raphael's Church Saturday afternoon and evening, August 31st.

C. L. A. S. No. 9 gave a very successful entertainment Tuesday, August 27th.

The open meeting given by No. 1, Oakland, Thursday evening, August 22nd, was quite a success.

The Board of Grand Directors held their regular meeting on Wednesday, August 21st, and the following District Deputies were appointed:

1 and 3, Miss M. Carr, Oakland and Alameda; 2, S. F., Mrs. E. S. Code; 4, S. F., Miss Emma Hughes; 5, San Diego, Miss R. Riese; 6 and 21, Gilroy and Hollister, Miss K. Schafer; 7, Stockton, Mrs. Doyle; 8 and 10, S. F., Mrs. McFadden; 11, S. F., Miss M. Curtis; 12 and 19, S. F., Miss C. M. Macdonald; 13, Santa Cruz, Miss K. Handley; 16, Fresno, Mrs. Foin; 17, San Luis Obispo, Mrs. Dorsey; 18, S. S. F., Miss F. Graves; 20 and 24, S. F. and San Rafael, Mrs. P. S. Fay; 22 and 23, Santa Rosa and Petaluma, Mrs. G. P. Hall.

Grand President Mrs. Margaret Dean has gone on a trip to Europe, to be gone about four months.

Del Mar Improvement and Liquidation was incorporated August 13th with a Capital Stock of \$10,000.00, 1,000 shares of \$10.00 each.

Miss Mary Atkinson, a prominent member of No. 10, is visiting Santa Maria del Mar.

St. Agnes' Church was desecrated on Tuesday, August 11th. Early in the afternoon thieves entered the building and carried off \$200 worth of valuables. The altars were entirely stripped of their vestments. The theft was not discovered until nearly dark. The edifice was then carefully searched, but no clew was found that would lead to the discovery of the robbers.

"ANSWER a fool according to his folly"—which means, strive by your patience and meekness to move sinners to recognize the wonderful effects of friendship with God; for his foolishness is wiser than men, and those that are fools for Christ's sake shall overcome. Fools as we seem, weak and contemptible and nothing as we are, there is that offered us which can make us conquerors of worlds; for the weak things of the world hath God chosen to confound the strong. Would that every man submitted to the choice of God!

SODALITY NEWS.

It is with much sorrow the members of the Gentlemen's Sodality of St. Ignatius Church heard of the poor health of their Spiritual Director, Rev. J. Pinasco, S. J., whose piety, zeal and other good qualities had endeared him to every sodalist since his successful connection with it. He contracted a severe cold some months since and has not been able to shake it off, consequently he has been ordered a change of air and has gone to Santa Clara for an indefinite period, where all hope he will be quite restored to his former good health before long.

Rev. G. Leggio, S. J., who at one time was Prefect of studies at St. Ignatius College, and who has been in Denver for a number of years, said Mass in Sodality Chapel Sunday, and previous to his very eloquent discourse on the Gospel of the day, announced that more than probable he would be connected, as Spiritual Director, with the Sodality for the remainder of year. He also bore testimony to the wonderful good the Sodality has done by their example and said that during his mission in distant parts he has constantly remembered laymen of the Gentlemen's Sodality of the B. V. M. in San Francisco and their exemplary conduct. After Mass he was met by many members and some of the graduates of St. Ignatius College who warmly congratulated him.

A great many Catholics in this City are not aware there is a Shrine of the Blessed Virgin Mary, almost an exact model of the Grotto of Lourdes, with a fresh spring of blessed water, attached to the Gentlemen's Sodality. It is open every Sunday, through Library door, from 2 to 4 o'clock. All are welcome. Novenas are constantly made for seven Sundays with happiest results, and candles are often lighted before the shrine, every one having the privilege by offering of small donation.

D. J. COSTELLO.

IN THE LIKENESS OF GOD.—"Friends who love one another become like to each other; they catch the very tones of each other's voices; they exchange the very look of each other's countenances. So it is with our souls if we live in the habit of prayer; that is, of speaking with our Divine Friend. They who live a life of prayer are being ever changed into the likeness of their Divine Lord."
—CARDINAL MANNING.

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces
blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home so pleasant,
Leave not its tenant when its walls decay;
O love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's picture, days of shade
and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, O Father. Let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl no branch of palm, I merit,
Nor street of shining gold.

Suffice it, if my good and ill unreckoned,
And both forgiven through Thy abounding
grace,
I find myself by hands familiar beckoned,
Unto my fitting place.

Some humble door among Thy many
mansions,
Some sheltering shade where sin and
striving cease,
And flows forever through heaven's green
expansions
The river of Thy peace.

There from the music round about me
stealing,
I fain would learn the new and holy
song,
And find at last beneath Thy trees of
healing,
The life for which I long.

—JOHN GREENLEAF WHITTIER

HEARTLESS HUMANITY.

People *sometimes* get tired hearing of the strange way in which you caught your last cold.

Mrs. So-and-so is not *quite* as interested in "Jimmy" as you are.

Jaws *may* grow tired of relaxing at your attempted witticisms.

There are a *few* of your acquaintances who don't care to diagnose the pain in your back.

And *some* people see good points in the sermon which didn't please *you* very much.

OUR ADVERTISERS.

Readers of THE CATHOLIC CHURCH BULLETIN who wish to befriend this journal and contribute to its prosperity and improvement may readily and speedily do so by patronizing those whose advertisements appear in its columns. Give the dealer to understand that your patronage came to him through his advertisement in this paper.

The Young Men's Society of Holy Cross Parish is in a flourishing condition.

St. Patrick's Parish.

YOUNG MEN'S SOCIETY.

The regular monthly meeting of the Young Men's Society of St. Patrick's Parish was held August 5, 1895. The fact that the election of officers for the ensuing term of six months was to be held at this meeting served to draw a large attendance to the meeting.

The contest for President was a hot one, Mr. Joseph P. Hayes securing the coveted position after a close struggle. Mr. Charles McGinley surprised his friends by withdrawing his name on the eve of the election.

The following were the officers who were elected at this meeting:

President, Joseph P. Hayes; First Vice-President, Thomas Doran; Second Vice-President, Maurice Corridan; Recording Secretary, Eugene F. Lacy; Financial Secretary, James O'Brien; Marshal, M. Boden.

The following members were appointed to serve on the Board of Directors and Good of the Order Committee by the newly elected President, Mr. Joseph P. Hayes:

Board of Directors—Wm. Flynn (chairman), Frank J. Sullivan, Wm. Fitzgerald, Wm. A. Breslin, Thos. Sargent.

Good of the Order Committee—Eugene F. Lacy (chairman), Harry Hayes, John Burns, Cornelius Regan, James O'Connor.

Now that the election is over, many new innovations are being discussed by the new board of officers, and it is generally conceded that a new plan of action is advisable for the better interest of the society for the ensuing term.

Amongst the many new and novel features to be introduced in the Society will be the establishing of the nucleus of a library at the next meeting, so that the members can have recourse to it whenever they are so disposed, instead of going out of the Society for information. It is, of course, expected that the library will "catch on" immediately.

On last Sunday, the 18th inst., the members of this Society all went to Holy Communion in a body at the 8 o'clock Mass.

A steady gain is noticed in the number of members who come around to the rooms on each Wednesday evening to pass a few hours when at leisure amongst pleasant surroundings.

After the business proper of the meeting had been disposed of the Social Session was opened and the Good of the Order Committee presented a short but choice programme for the entertainment of those in attendance. Mr. Harry Dinan and Mr. Jas. McCloskey pleased the audience very much by their singing.

Our next meeting will be held on Monday evening, September 2nd, 1895, in the Society rooms, and, as usual, all those in sympathy with our Society are cordially invited to drop in on us at this meeting.

EUGENE LACY.

THE XAVIER LITERARY CLUB.

The Xavier Literary Club will give a grand dramatic entertainment and social at National Hall, 815 Ellis street on Thursday evening, September 26, 1895. The Committee of Arrangements are energetically at work endeavoring to secure the best available talent for the occasion.

The event of the evening will be the first production in this City of the farce, "John Smith." The cast is composed of the following:

Old Smith.....	Frank E. Mahoney
Young Smith.....	Daniel F. O'Brien
Tom Firkins.....	Eugene F. Lacy
Tibbits.....	Thomas Sargent
James.....	Lawrence Brannan
Lydia.....	Miss Sadie J. Gibbons
Landlady.....	Miss Statia Jones
Mary Jane.....	Miss Alice Minner

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mer, Mary Lagomarsino.3rd Grade—Maud Kilcommon, Emily
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OUR ATTITUDE TO PROTESTANTS.

An Interesting Letter.

To the Editor of THE CATHOLIC TIMES:

In view of the many opinions that are expressed from the pulpit, the platform and the press about the prospective conversion in the near future of all outside the Church to her fold, I deem it timely to offer some reflections and suggestions on this grave question. I like the optimistic theory of life and religion, but after all is it the only view? As long as good and evil exist in the world we must have both the optimistic and pessimistic systems of philosophy, and hence too much, yea, exclusive, preference for the former as well as for the latter is calculated to obscure the light of truth in our minds and to narrow our opinions and convictions. Now we are assured every little while by very worthy and eminent churchmen that America shall be entirely Catholic in a comparatively short time—stones, brick and mortar, as it would appear, being most palpable evidences of Christian faith and morality. But why do they not tell us how this is to be brought about and what are the best means to this all desirable end?

It appears that the old methods are still in vogue and are applied with exasperating assiduity. Yet look at the statistics of our Catholic directories for the years 1894-95 and reflect intelligently upon what they reveal—scarcely the pro rata of one convert to every priest in the United States. How long at this rate, I ask, shall it be before all the non-Catholics of America shall be of one fold and under one shepherd? It were idle to speculate.

It is a well established fact of everyday experience, as well as the effect of the natural law of attraction and repulsion, that the more we minimize the essential differences of Catholicism and Protestantism in order to bring the adherents of both creeds together for the interchange of friendly views on their respective claims to truth, the more we jeopardize the faith and practice of Catholics without anything to compensate our loss. The reason of this is found not so much in the nature of faith as in the philosophy of human nature. Protestantism at best is but the expression and cultivation of the purely natural virtues or dispositions

of the heart with a sort of belief in God and a hereafter. Catholicism, while presupposing the purely natural virtues, is a complete system of the supernatural or spiritual from which all our human acts derive their worth and efficacy for eternal life. Religion and morality to the Catholic means belief, firm and indubitable in a whole body of divinely revealed truths and a progress upward, though arduous and disagreeable, made by divesting himself of everything earthly that would drag him down or retard his advancement; while to the Protestant these mean the least possible belief in truth and the optional leading of a purely human life. In this difference is found the greatest difficulty for the non-Catholic; in this occurs the greatest conflict which he has to encounter in accepting the Catholic religion. The dogmas of the Catholic Church about infant baptism, the real presence, purgatory, the veneration of saints and images, and even confession, have ceased to cut much of a figure in the minds of our separated brethren. They are regarded as merely mental abstractions, which exercise little or no influence upon their religious feelings and convictions; while the moral doctrines, which teach self-denial and renunciation of what gratifies the senses, affects them most keenly and do most, in my opinion, to keep them outside the Church. Just as divine grace is necessary for the beginning of faith, it is no less so for the full observance of the moral law, and as Christ demanded of the young man in the Gospel who was desirous of eternal life that he would first make an act of sacrifice by selling all he had and following Him, so, too, is the sacrifice of their religion of the senses to be made before they can hope that the light of truth shall shine upon them.

Would it not be far better for eminent churchmen to point out our shortcomings on great occasions than to try to convey the impression that we are scaling the heights of perfection? Would not our separated brethren then understand that the principles and doctrines which we hold to assuredly make for righteousness are not adequately expressed in the lives of very many professed Christians, and that as long as man is imperfect the most sacred and exalted doctrines and principles will always have their lustre dimmed and sometimes tar-

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nished by the medium through which they are expressed?

There is little doubt but that if this point of difference was kept more conspicuously before the minds of men who find in it more perplexing phenomena than they do in infallibility or the real presence a great advance would be made toward making ourselves more intelligible to Protestants.

MOI MEME.

CIGARETTE HABIT.

One of the Most Lamentable Evils of the Day.

The cigarette habit is so demoralizing in the young that not a few have died rather than give it up. Unquestionably, one of the most lamentable evils which afflicts the rising generations flows from the early use of tobacco. Street boys who are not yet out of child's clothes snatch the discarded stubs of cigars of grown men and smoke them in apish imitation of their elders. Lads at school acquire a taste for tobacco by surreptitiously smoking cigarettes—cigarettes which have done more to demoralize and vitiate youth than all the dram shops of the land.

Evil education has two corruptions—the corruption of the body and the corruption of the soul. The bodily mechanism of boys of sixteen, seventeen, eighteen and nineteen years of age can be as thoroughly injured by insidious poisons as they can be spoiled by wicked teachings. What manner of men shall they be when this generation is grown if lads of every degree shall be taught to use tobacco? What hope for posterity when the children of to-day are poisoned and dwarfed by a pernicious habit? The superiors in Catholic colleges are wise in not allowing the use of tobacco in any shape or form.—*Catholic Mirror*.

DON'T FRET, DON'T WORRY.

"Women carry three burdens," said an old gentleman and a thinker, "the past, the present and the future. Men are content with one, the present. A woman is always bothering about some mistake she made yesterday, or some opportunity she missed. She is full of concern lest she may fail in some duty to-day, and cannot sleep nights for fear things will go wrong to-morrow. Most men turn the key in the lock of the past and lose it. Each morning is a resurrection from the sealed grave of yesterday, and every to-morrow lies like an unexplored country, untravelling by a pioneer thought of to-day."

"THE only important thing in good works is the amount of love which we put into them. The soul of an action is its motive."—*Faber*.

If you wish to become good, commence by believing yourself wicked.—*Epictetus*.

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We answer emphatically yes; and briefly point out a few reasons why.

It is not every advertisement their columns are open to, and being restricted not only to quality, but often to quantity, those that do appear have a much better display than in either the local or metropolitan weekly; and with better paper, ink, and presswork, as a rule, the advertising columns are more attractive and offer the best inducements for using illustrations.

On account of the censorship exercised many advertisements are rejected on account of their fraudulent or indelicate character, more weight is attached to those inserted, and gives to the advertiser a standing of respectability and reliability.

The subscription price, rarely less than \$1.50 per annum, guarantees a circulation in the best homes, and among people who have money to spend. The bulk of the reading matter is of such a character that they are just as interesting in two or three weeks as the day they are issued, and not infrequently pass through many families before being destroyed. They receive special and often undivided attention on Sunday, when all have more leisure than on any other day in the week; just the time an attractive advertisement can be carefully noted, although, possibly, many would not care to plead guilty of reading the advertisements on that day. Being essentially home papers, they are read carefully by the women, and women are the greatest readers of advertisements.—*Printer's Ink*.

THE HAIL MARY.

St. Dominic made the "Hail Mary" the measure and the melody of the rosary of the incarnation; St. Francis the congratulation of her seven earthly joys; St. Thomas of Canterbury of her seven heavenly joys; St. Philip Benitius the condolence in her seven sorrows. All through the 1,900 years of the Church, the "Hail Mary" has been pouring forth its sweetness and its variety like a long strain of endless harmony.

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ALASKAN MISSIONARIES.

Three prominent Missionaries of the Society of Jesus arrived in this city August 19th, two of whom are stopping at St. Ignatius Church, 214 Hayes St: Monsignor Tosi, S. J., Prefect Apostolic of Alaska, and Rev. Fr. Trecca, S. J. Rev. Fr. Barnum has gone east for the winter, returning to Alaska in the spring. An interesting article from his pen will be found in another column.

Monsignor Tosi will probably return to Alaska by the next steamer.

Lord Halifax, in his address to the English Church Union, speaking of the present Pope, said:

"The Pope granted us and the Abbé Portal a final private audience the morning we came away. It was impossible to be kinder or more encouraging than he was. He gave us several times over his blessing, and told us, as Cardinal Rampolla had told us before, to take courage, not to mind difficulties, and to persevere in our work, which would surely bring God's blessing upon us and all connected with it.

Oh, gentlemen, if English Churchmen could only see Leo XIII, if they could only know what he is and how much depends upon him, they would realize that there is no prayer they should make with greater earnestness than that it should please Almighty God to prolong his days.

We can never hope to see a Pope more ready and anxious to take generous steps in regard to the English Church. In this connection a remark of his to Dom Gasquet will interest all the lovers of truth. When Dom Gasquet was engaged in investigating the records in the Vatican relating to England, the Pope said to him: "Publish everything—all that may seem to the discredit of ecclesiastical authorities as well as to their credit; for," he added, "there has been too much suppression; and you may be sure of this: if they had been written in our day the denial of St. Peter and the treachery of Judas would have been suppressed for fear of scandalizing weak consciences."—*The Arrow*.

Two brothers, who were very successful dentists, built a large and handsome house, the appearance of which was thought to resemble a large molar tooth. It was a common remark to hear: "See what brothers can do when they pull together!"

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8th Grade—Irene Ahern, Annie Sheehan, Gertrude Robinson, Alice McGuire, Annie Flynn.

7th Grade—Alice Wimmer, Lizzie Stark, Mary Costigan.

6th Grade—Carrie Ledden.

5th Grade—Rose Frolich, Marie Maginnes, Josie Clark, Delia Gorham, Mary Peterson, Mary Ford.

4th Grade—Gertie St. Clair, Mary Coleman, Virgie Wren, Gracie Carter, Frances Rogers, Gertie McConahy, Loreto Coughlin, Myrtle O'Neil.

3rd Grade—Marcella McCarthy, May Finney, Annie Lamey, Irene Lony, Jennette Lony, Flossie Estes, Belle Banackowski, Mary Richard, Gertie McCarty, Alice Sullivan, Ellie Conway, Gertie Connell.

BOYS.

2nd Grade—George Sullivan, Ralph Spaulding, Neal Slattery, Leo Brickley, Frank Lamey.

1st Grade—Willie Edgar, Jimmie Guerin, Willie Desmond, Bennie Nentwick, Charley Homberg, Eugene Fagothey.

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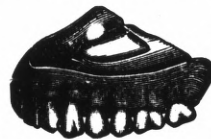
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General Intention for September 1895.

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MISSIONARY SISTERS.

It is one of the greatest glories of the Catholic Church that she restored woman to the state intended for her by Divine Providence.

According to pagans, even the most enlightened woman was an inferior being, useful indeed to man, but as a servant or slave, degraded and despised in the very family of which she was a member.

But the Church of God, teaching her the virtues of a Christian life, restored her dignity. Under the influence of divine grace she became the pure maiden, the respected wife, the honored mother, even the virgin spouse of Christ. Nay, more, Christian virgins and widows were called to share in the labors of the Apostolate.

Holy women dared to leave their retirement to minister to Christ during His earthly life. After Pentecost holy women ministered to Him in the person of His little ones. His grace made them strong to overcome all natural inclinations and repugnances. They crossed sea and land wherever the call for help sounded in their ears. Two things that move the heart of the poor savage or the half civilized pagan are his children and his sick.

The Sister will educate his children and nurse his sick. She will do this for the love of Jesus Christ, and her sacrifice and self-denial will be the foundation upon which the Kingdom of God will be built in these poor souls. They see in her the true faith personified, and it is lovely in their eyes.

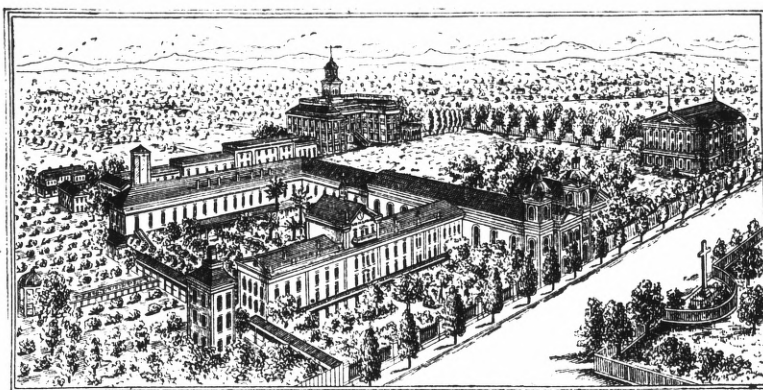
Who can ever estimate the number of souls won to God by these devoted women! Think of the hardships of life in a missionary country; think of the daily privations, even of necessities of life; think of the drudgery of teaching the first rudiments of civilization, and of their continual contact with degraded savages!

Yet we find these heroines in the wilds of Alaska, in the Rocky Mountains, in a word, in all the most difficult missions of the world. And even in civilized countries it requires a high degree of supernatural virtue to fulfil the daily duties of the class room, the orphanage, the refuge, the hospital.

For these must we offer up this month our prayers, works and sufferings, and especially for those in France, now undergoing most cruel persecution at the hands of an anti-Christian government.

—Little Messenger of the Sacred Heart.

Rev. Fr. O'Connell's residence at the Potrero is nearing completion.



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USEFUL RECIPES.

FRUIT PUDDING.—Soak out your dried berries or open a can of preserved berries or fruit. Make a crust of one coffee-cup full of sour milk into which you have put saleratus enough to sweeten it, add a well beaten egg, teaspoonful of salt; mix with flour into a thick batter; butter a pudding nappy and spread in a layer an inch deep, spread on a nice layer of fruit and if you like spices, repeat this, a layer of the batter, a layer of fruit until the dish is full having a layer of batter on top; spread this last with bits of butter, cover close and steam or bake at your pleasure.

A NEW MEAL PUDDING.—Take three tablespoonfuls of Indian meal and one tablespoonful of wheat flour and mix evenly in two thirds of a cupful of cold milk, add this with salt and two well beaten eggs to one quart of boiling milk, cook twenty minutes briskly, then pour it into a well-buttered baking dish and bake one hour. The idea of *always* buttering a pudding-dish, is that the pudding need not stick so to the sides; often a large portion of baked pudding is thus lost. Invariably keep a baked pudding covered, until about fifteen minutes before it is ready to come out of the oven, then remove cover and brown it slightly. Sweet cream alone is the best sauce for the above; but soured cream and sugar, or butter and sugar beaten well together is simple and good.

PAN CAKES.—One cupful new milk, one egg, one teaspoonful soda; flour to mix a little thicker than griddle cakes. Drop from a spoon into boiling lard.

BUNS.—Three cupfuls warm milk, one cupful white sugar, one-half cupful yeast; make a thin batter, and raise over night. If left in the morning, add one cupful sugar, one cupful butter, one cupful raisins or currants. Knead stiff and raise again; then cut in small pieces and

roll in your hand. Put in the tins, wet over with the white of an egg and bake.

WALNUT CREAMS.—One pound confectionery (4 x) sugar, white of one egg, beaten to a froth in a wine-glass, as much water as will equal the quantity of eggs before it is beaten. Stir in the sugar and be careful to remove all lumps. Make into balls, flatten and put the half of an English walnut on each side. Flavor the sugar with any flavor preferred.

APPLE DUMPLINGS.—Take some finely sifted flour, say one-half pound, and half the quantity of suet, one-fourth pound, very finely shred, and well freed from skin. Mix the suet and flour, add a pinch of salt and half a teaspoonful of baking powder, with sufficient cold water or milk to make it of the right consistency. Knead it well, and roll it out to the thickness required. Divide this paste into as many pieces as are required for the dumplings. Take some large-sized apples, peel, core, sprinkle them with moist sugar, then insert into the cavity of each some butter, sugar and a clove. Cover them with the paste, and join the edges carefully. Tie each dumpling up in a floured cloth, and boil about an hour. Untie them carefully, and turn them out without breaking them. Serve with cream and sugar. A little currant jelly may be substituted for the butter, sugar and clove.

BAKED OYSTERS.—Grate some day-old Vienna bread into fine crumbs, and season them with salt, white pepper and a little grated nutmeg. Drain the oysters and dry them between the folds of a cloth, being careful not to press them. Now dip them into beaten egg, and roll them in the seasoned crumbs until well covered. Then place them in their lower shells with a piece of butter on the top of each oyster and bake for a few minutes in a hot oven. Arrange them, still in their shells, on a plate, and, before sending to table, squeeze over them a little of the juice of a lemon.

EVERY LETTER IN THE ALPHABET.

There is a verse in the Bible which contains every letter in the alphabet, and it is said there is only one such. It is the twenty first verse of the seventh chapter of Ezra, and reads: "And I even I, Artaxerxes, the King, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of God of heaven, shall require of you, it be done speedily."

"DEPARTING soul, how hast thou used thy talents, thy opportunities, the light poured around thee, the warnings given thee, the grace inspired into thee?"—*Newman*.

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Childrens' Page



LITTLE BROTHER BOB.

"I've want to det in! I want to det in wight now!" Such were the cries that greeted Miss Florence as she sat with her latest, and, of course, *dearest* friend, just entering on her afternoon chat.

"That's Bobby," said Florence, as the door-knob was turned and shook from the outside as if to give emphasis to the demand of admittance. "Flo'ence peese et me in!"

Florence opened the door and there stood that *awful* Bobby; his face covered with boot blacking and fairly shining from the high polish he had given it.

"I've a big black man!" he exclaimed, bouncing into the room, while his sister stood watching him hardly able to restrain from joining in the fun, for, despite his little black face, Bobby, with his golden hair and eyes that danced with fun and mischief, looked sweet enough to win any sister's love. But she smothered the good impulse, and, giving him a shake, declared "if he didn't get his face cleaned directly, he knew what he'd get." "Don't trouble me again to-day," she called after him, as he was marched off in disgrace by nurse, amid his many protestations against the injustice of his banishment.

"Now, thought Florence, 'I hope I'm at rest from that Bob for this afternoon, though I'm sorry now I did not let him have his fun out, but, never mind, I will be kinder to him to-morrow.'"

* * * * *

Ah, yes, Florence, you are rid of little Bob, but for how long? You hoped for the afternoon, but many, many an afternoon will come and go and Bobby will never trouble you—



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never again disturb your afternoon chat. Everything is so quiet in the house now which a short time before resounded with Bob's laughter and merriment; but quiet the house will remain, for Bobby's footsteps will be heard no more, and that voice will be silent forever. No, Florence, you will never have the chance to be kinder to that darling little brother, for already he is on the brink of that steep embankment and in a few moments he will be dashed headlong to the bottom.

In another hour you will yearn for Bobby when you see those dear little hands and feet so stiff in death—those eyes that so often danced with glee and delight, closed, never again to open on earth. You will then realize how you loved that little darling, and your s'terly heart will almost break as you think of the last things Bobby received from you—that push, and those unkind words. Oh Florence, your feelings then can scarcely be imagined. It will seem that to get Bobby back you would give your life itself, but it will be all in vain, for the Angel of Death will have embraced papa's pride and mamma's darling one hour after he had played, "I've a big black man!"

GOOD DEEDS.

How beautiful is this world if we strive to make our lives beautiful by good deeds and kindly thoughts for our fellow-men. And what can be more truly called success than to make this life win for us an eternity of heaven? Ah, how solemn is that mighty word, eternity! What a stimulus it should be to all God's children to truly spend each day and hour perfecting the beauties of mind, heart, and soul with which He has blessed us, that we may be worthy of that blissful home, whose eternal loveliness it hath not entered into the heart of man to conceive.

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to solicit subscriptions for this paper.

CALENDAR.

SEPTEMBER, 1895.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Sunday. 13th after Pentecost. St. Giles, Ab. (720).
Lowliness of heart.
2. Monday. St. Stephen, K. (Hungary, 1038).
Pray for rulers.
3. Tuesday. St. Phoebe, Deaconess (Cenchrea, 60)—BB. Anthony Ixida and Companions, MM. (S. J., 1631).
Sanctify daily work.
4. Wednesday. St. Rose of Viterbo, V. (O. S. F., 1252).
Watchfulness over self.
5. Thursday. St. Lawrence Justinian, Bp. (Venice, 1455).
Confidence in God.
6. Friday. FIRST FRIDAY—St. Onesiphorus, M. Disciple of the Apostles. *Teachableness.*
7. Saturday. St. Regina, V. M. (257). BB. Thomas Tzugi, S.J., and Com., MM. (1628).
Kindliness.
8. Sunday. 14th after Pentecost. THE NATIVITY OF THE BLESSED VIRGIN.
Renewal of spirit.
9. Monday. St. Peter Claver (S. J., Apostle of the Negroes, 1654).
Pray for Colored Missions.
10. Tuesday. St. Nicholas of Tolentino (O. S. A., 1310).
Avoid deliberate sin.
11. Wednesday. BB. Charles Spinola and Companions, MM. (S. J., 1622). SS. Protus and Hyacinth, MM. (262).
Courage to do right.
12. Thursday. St. Guy (the Poor Man of Anderlecht, 1012).
Love of Christ's poor.
13. Friday. St. Frederic (Parish Priest, Belgium).
Pray for parish priests.
14. Saturday. EXALTATION OF THE HOLY CROSS (629).
Devotion to the Cross.
15. Sunday. 15th after Pentecost. HOLY NAME OF MARY.
Reverence for Mary's Name.
16. Monday. St. Cornelius, P., and St. Cyprian, Bp. M. (252-250) SS. Euphemia and Companions MM. (303).
Zeal for the Faith.
17. Tuesday. Stigmata of Saint Francis of Assisi.
Devotion to the Five Wounds.
18. Wednesday. ≈ Ember Day. St. Joseph of Cupertino (Minorite, 1664).
Virtue of obedience.
19. Thursday. SS. Januarius and Companions, MM. (305).
Generosity.
20. Friday. ≈ Ember Day. SS. Eustace and Companions, MM. (118).
21. Saturday. ≈ Ember Day. St. Mathew, Ap. (90).
Contempt for riches.
22. Sunday. 16th after Pentecost. THE SEVEN DOLORS B. V. M.
Compassion for Mary's Sorrows.
23. Monday. St. Linus, P. M. (71). St. Thecla, V. M. (90).
Devotion to Apostolic See.
24. Tuesday. Our Lady of Ransom (1605).
Sympathy for the unfortunate.
25. Wednesday. St. Cleophas, Disciple of Our Lord.
Readiness to believe.
26. Thursday. SS. Cyprian and Justina, MM. (304).
Christian fortitude.
27. Friday. Saints Cosmas and Damian, MM. (Physicians, 286).
Pray for physicians.
28. Saturday. St. Wenceslas, M. (K. Bohemia, 938).
Devotion to Holy Mass.
29. Sunday. 17th after Pentecost. St. MICHAEL, ARCHANGEL.
Confidence in Angels.
30. Monday. St. Jerome, D (420).
Study the Bible.

EXPLANATION: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

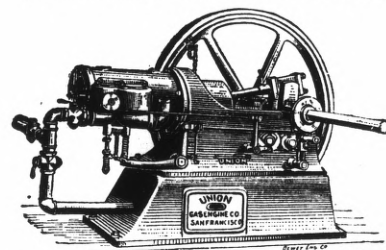
ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O. S. D.—Dominican Nun; S. J.—Jesuit; C. P.—Passionist.

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St. Agnes' Church.

Location, Page St. and Masonic Ave.
 Rev. Wm. Kirby, Rector. Residence 1703 Page street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth,
 Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

**St. Mary's Cathedral.**

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Rioridan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 8 and 10:30 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30 a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, Hayes St. entrance, for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Iglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6:30, 7:30, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

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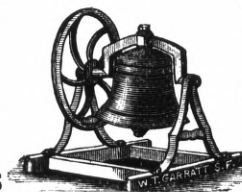
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